CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FROM THE UNIVERSALIST EXPOSITOR.

THE DANGER AND SAFETY OF SINNERS.

I propose, in this article, to offer a few thoughts on the dangers to which sinners are exposed, and the grounds of safety which revelation discloses to them. These are topics of more than ordinary moment. Men are sinners, and by their sins they have exposed their dearest interests to jeopardy; but they are also the 'offspring of God,' and the objects of his love and care, and there must of course, somewhere, be safety for them. These, it would seem, are indisputable facts.

When considered, therefore, simply in themselves, these are subjects of deep concern; but when we take into consideration the gross misapprehensions which have been entertained in regard to them, and the lamentable uses which have been made of these misapprehensions, they assume a new, and peculiarly high importance. They are on most occasions, made a leading topic of conversation among religious people. There are, indeed, but few subjects, if any, upon which Christians, whether clergymen or laymen, dwell with greater frequency, or more earnest and agonizing concern. There is certainly no one to which a greater share of ministerial attention is devoted. To point out to mankind the dangers which threaten their souls' eternal interests, and to warn them to flee from the gathering storm to the ark of safety, is every where deemed a paramount object in the labors of the pulpit.

And that it is a duty of a minister of the gospel to warn his hearers of all the real dangers which beset them, that he should do it in the most faithful, earnest and moving manner; and that this is a duty of great importance, will be admitted on all hands. But in the performance of this high duty, great caution and prudence should be used. The preacher may, in describing the dangers of sinners, throw so many uncertainties around the prospect of obtaining an interest in Christ and his salvation, as to discourage them, and prevent their seeking it. This, it is to be feared, is frequently done.

The value of divine and eternal favors may be wonderfully lessened, in the view of a sinner, by a supposed uncertainty of obtaining them. The highest may appear to him as not worth his efforts, provided the acquisition of it be exceedingly doubtful, and the certainty of retaining the possession of it very small. To a rational mind, 'the unsearchable riches of Christ' derive their superior value, not so much from their abundance and heavenly character, as from the safe ground upon which they rest, and the success which is sure to crown their influences. They are not only unsearchable, but durable and imperishable riches, treasured up and kept for us in an ark of perfect and eternal safety. With this view of them, the sinner will feel an inducement to seek them earnestly and resolutely. There is no fear of failure to dishearten or retard him in his pursuits.

Christ is said to be 'God's unspeakable gift;' but he is so only on the ground that he will infallibly and fully 'finish the work which the Father sent him into the world to do.' In the same proportion as uncertainty is associated, in the mind, with the complete success of his mission, his value is reduced, and the inducement to seek him lessoned.

He is called, 'the wisdom of God, and the power of God;' and an apostle affirms that he 'is made unto us wisdom, and righteousness, and sanctification, and redemption;' and he further assures us, that even our 'life is hid with Christ in God.' Hence we are required, and very justly, it would seem, 'to honor him as we honor the Father'—'to believe in him; to follow him as dear children;' to take his yoke upon us; and to learn of him that we may find rest to our souls. These things are vehemently urged upon us by religious teachers, as solemn and imperious duties. But in their description of Christ, and of the principles and results of his administration, do these teachers furnish us with any rational inducements to comply with these earnest importunities? Do they show us that there is more security in the present or future condition and interests of the world, since 'all judgment was committed to the Son,' than there was before? If the dangers of mankind are equally as numerous, and as great, with Christ as without him, what rational inducement have we to render him a higher honor, or to repose in him a higher confidence, or to yield him a readier and more implicit obedience, than we do the world? Certainly none at all.

It is the safety associated with him and his doctrine, which gives to Jesus his incomparable worth, and his high and rational claim to the universal trust, obedience and homage of sinners. Without this, he would be valueless, and even repulsive, one on whom no reliance could reasonably be placed. There is one great danger to which sinners are exposed. Preachers are in the habit of describing the Redeemer and his government in such a manner, as to exhibit no inducement to love him, to honor him, to trust in him, or to follow him. There is no danger that Christ will ever harm or desert any one whom he 'came to save,' and 'for whom he gave himself a ransom;' or, that he will not, eventually, 'raise them all up' to incorruption and immortality; but there is great danger that, by misrepresentations of his real character, and the glorious results of his mission, many will be deceived, and drag out a miserable life amid groundless doubts and fears, and the vices which are inseparable from them.

Sinners are also in danger of suffering severely, by misapprehensions of the gospel. This 'word of truth' has 'brought to light life and immortality.'

The life to come, therefore, has very justly been deemed a subject of higher importance, and one which has higher claims upon our devout and earnest attention, than the present. If we act wisely, we shall, undoubtedly, cherish a high and more intense regard for it.

But then, we should make ourselves acquainted with the circumstances and facts which give to the future life its superior importance and value. We ought to know that these are not derived, merely, nor chiefly, from its unending duration; but from this, in connexion with the superior blessings and comforts which it secures to us. Existence, in any state, is an object of rational desire and interest to no being, any farther than it is associated with conveniences and the means of enjoyment.

If, therefore, the future life, great as it is by the endless perpetuity of its continuance, be associated with uncertainties and dangers correspondingly numerous and great, it is, in reality, worth no more than the present. The superior value which has universally been attached to it, is certainly visionary and groundless. The very circumstance, that it is surrounded by such uncertainties and dangers, completely destroys it. All things considered, it is obviously, with respect to countless millions of the human race, of less value than no life at all. Nonentity itself is preferable to endless existence in a state of hopeless suffering.

Who would deliberately choose, or accept, immortality of being, if aware at the time, that there were five chances out of ten, or, even one chance out of a million, of becoming an interminable sufferer by so doing? Who would rush upon an experiment fraught with a hazard so truly fearful and overwhelming? Surely, no one except an idiot or a madman. The truly wise and prudent would shrink with horror from such an enterprize.

There are vast numbers, in modern excitements, falsely, if not profanely, called 'revivals of religion,' who are thrown into deep agony of mind under an imaginary discovery of their danger, that is of their exposedness to the endless indignation of Heaven, and the torments of hell. Now, while under the dominion of this delusion how greatly would these miserable victims of superstition be relieved and comforted, by a solemn assurance from the Almighty, that death would terminate their existence!

But alas! these people have totally misapprehended the true sources of their danger. They suppose them to be in God, and in the principles and results of his government; whereas, they are all to be found in themselves; in their religious leaders; and in the traditions which they learn from them. Religious bigots and zealots have been the authors of all the dangers which cause so many to tremble and quake on witnessing the pantomimic manœuvres in the revival meetings of the day. They made them themselves; their successors in office keep them alive, as new publishers keep in being the fairy tales of old romances; and as opportunities occur, new victims, trembling and shrieking, as though the spectres which have terrified them were all realities, are plunged in among those human vagaries, called dangers, the dangers to which the souls of sinners are exposed.

Now, I have no objection to a full and proper exposure of all the dangers by which mankind are surrounded, and by which the security and peace of their bodies or spirits are menaced. I sincerely wish that this was done. But I have a strong objection to the spread and perpetuation of false and imaginary dangers; and also, to those intemperate and stormy methods of describing real ones, which tend to produce fright, and to overcome reason and judgment.

All such measures are injurious and reprehensible. They increase dangers instead of guarding against them. A frightened sinner, and, especially, one driven to the very brink of despair, has but a sorry chance for reformation. He is not in the way which will be most likely to turn him from his iniquities. There are ten chances to one, that in his fright he will run headlong into grosser follies; plunge deeper into dissipation; and eventually drown himself in blacker crimes. Godliness is cool, and self-collected. It deigns not to dwell in the heart

where a storm of fright and terror is raging. Practical religion and virtue are also dispassionate and sober things. To waken them in the heart of a sinner, it is not necessary first to set the world on fire, and to burn him out in the flame. To give them strength, and vigor, and value, they need not to pass through a process of fermentation. Those are the purest and most durable, which have never been melted down in the crucible of a fiery excitement.

What, kind reader, is a frightened christian good for? He surely is good for nothing at home. What is he good for abroad? Nothing, and worse than nothing—a noisy disturber of his neighbor's peace. And what is he worth in the church of Christ? Nothing. He is as useless there, as a terrified soldier in an army. He is, indeed, worse than useless. He is a real injury, because he dispirits and hinders those, who would, otherwise, move courageously and calmly on their christian course.

Why then, let me ask, are there so many frightened sinners, and frightened christians among us? And why do they hug their fears and terrors with such unyielding tenacity? I answer, because they have been erroneously taught. Their religious guides have led them astray from the truth. Instead of giving them timely and affectionate warning, with respect to the real dangers which beset them from their own passions and appetites, from the follies and vices of their associates, and from the temptations and corruptions of the world, they have amused them with remote and fictitious ones; and without once suspecting that 'the lips of their priests have not retained knowledge,' and least of all, that they have, long since, left it for fables and phantoms, the deluded creatures are incessantly gazing into eternity, panic struck with the apprehension, that their principal dangers, and in fact, all about which they need to be concerned, are there.

Could they obtain a satisfactory assurance of escaping the endless curse of their Maker at an imaginary day of general retribution in the future world, they would feel as though they were free from dangers, and had nothing to fear. But they are grossly mistaken; and this error is, itself, one of the most imminent dangers which can beset a sinner. None of our real dangers are to be found in God—in the transactions of his government, properly speaking, nor in any of his retributions either in this world or the world to come; but they are all in ourselves—in the deceptive and corrupting influence of those with whom we associate; and in the temptations to unlawful pursuits—to impiety, and folly, and vice from the world in which we live.

But there is another danger to which sinners are exposed, and which though by no means a small one, I fear is too generally overlooked. I allude to the danger of being deceived by the heated and bewildered imagination of their preachers. Even ministers of the gospel, and those too, who are most sincerely devoted to the cause of their Master, are not, in all cases, exempt from 'a zeal which is not according to knowledge.'

Such instances may occur, and they undoubtedly do frequently occur, even among christian ministers, who are, intentionally, the most zealously engaged in the promotion of true, vital religion; but whenever, and wherever this happens, the preacher will most certainly 'darken counsel by words without knowledge.' Discovering, in the dark vista of his own disordered imagination, a thousand ideal and distant dangers, he will point them out to his hearers in a manner, and with an intonation of voice so solemn and agonizing, that they will truly appear like realities rolling upon them in awful grandeur and with the appalling pomp of unlimited and everlasting desolation.

With his own feelings set on fire by the sparks struck from his own fancy, and his lips and his language glowing intensely with the flame, he will dwell incessantly upon these tremendous fictions. In the language of the prophet, he will lead his hearers 'from mountain to hill, and from hill to mountain, till they forget their resting place,' and feel as though there were none in the whole universe. He will dilate with a most affecting eloquence on the unspeakable calamity of falling into the hands of God—of enduring his everlasting displeasure—of eternally losing the soul—of being cast off forever by the Almighty, and placed beyond the hope or the reach of mercy. Now, all this is mere rant, the ebullition of a wild and fervid imagination; but still to millions it is clothed with overpowering terrors. There is no more danger that God will do us a real injury, or suffer any irremediable evil to come upon us here, or hereafter, than there is that every father in Boston will put out the eyes of his children, and turn them into the street to perish without pity or protection. The only real danger of sinners is in sin itself. Let them shun this, and they have nothing to fear.

Again, it is possible that the preacher, in the effervescence of his zeal, will omit to point the trembling sinner to the true ground of safety, or if he pretend to do this, that he will inclose it by so many difficult conditions to be performed by the helpless creature himself, as to render it, in fact, no real ground of safety at all. This is often done. The poor, awakened sinner, greatly alarmed and bewildered by unnatural and terrific descriptions of God and the retributions of his government, is left without a gleam of hope, or the faintest prospect of relief or mercy. He is deeply and strangely agitated, but cannot tell why. He trembles at the thought of his Maker, who, in truth, has never done him the least harm. He tries to find a satisfactory reason for his singular restlessness and perturbation, but he cannot. He is in a complete maze—a distracting quandary, the spell of which he is unable to break. To whatever direction he turns, nothing but a wide waste of darkness, and danger, and wo, meets his eye.

Now, this state of mind is in a high degree injurious. It prevents the sinner from discovering and avoiding the very evils which endanger his peace. It is like that of a traveller, who, in passing through a wilderness infested by poisonous reptiles of the humbler kinds only, should keep his eyes perpetually fixed on lofty and remote objects to avoid tygers and anacondas. Vigilance with respect to these would only increase his perils, for he would be less likely to escape the pangs of the more puny instruments of destruction which lay around his feet. So the sinner who is instructed to exercise his chief concern about distant and eternal evils, and gives earnest heed to his instructions, may be rendered more fatally careless about the things which compose the real dangers of human life.

But no dangers exist, and none should be held up to the view of sinners, which tend to awaken despair of the mercy of God, or their endless destination. In the midst of all their dangers there is an ark of safety for them. They still have a friend, a compassionate, all-sufficient, ever-faithful friend. It is Jesus. He is the friend of sinners, and will eternally remain so. In describing the dangers which menace them, he should always be kept full in their view. No impediments should be thrown around him which will cause him to appear inaccessible to them. Art, and eloquence, and pathos, are grossly abused when they are used for such a purpose.

If it be important to know the dangers to which we are exposed, it cannot be less important to know the real grounds of safety, if such exist. To feel a deep conviction of mind that the universe does not present a scene of boundless jeopardy; but that there is a power in which, in all conditions, and all worlds, and in respect to every creature, there is perfect and eternal safety, must, it would seem, be highly favorable to pure religion and sound morality. This power is disclosed by revelation. 'Safety is of the Lord.' Now if we credit this divine testimony, we have learned by it how to avoid all danger, and to enjoy present and everlasting safety. It is to stay ourselves for time and eternity upon God. Every thing under his care and control is perfectly safe. The traditions of men, I know, teach differently. According to these, our greatest danger is of the Lord. But if we credit the divine testimony, we must discredit those traditions. Both cannot be founded in truth. Let us say then, with the apostle, 'Let God be true and every man a liar.' Let us trust in him and not be afraid, for 'in the Lord Jehovah is everlasting strength, and he has become our salvation.' S. S.

FROM THE BOSTON TRUMPET.

REV. EZRA LEONARD.

The Rev. Ezra Leonard was born in Raynham, Bristol County, Mass. September 17, 1774, of respectable parents, who afterwards removed to Oakham, Mass, where his father died about a year since, at the age of 80 years; his mother is still living in Hawley, Mass. Of the events of his childhood and youth, we have no knowledge. In September, 1797, he became a member of the Congregational Church in his native town. During the same month he entered 'Brown University,' then called 'Rhode Island College.' Having completed the usual course of studies, he graduated in 1801, with customary honors. He appears to have commenced the study of Theology with Rev. Otis Thompson of Rehoboth; but he pursued this study chiefly under the direction of Rev. Perez Fobes, of Raynham. It would seem, however, that his attention had been devoted to this subject, before he left the College; and perhaps his course of reading had been influenced by his design to enter the work of the ministry; for he commenced preaching in a shorter time after leaving College than is usual, we believe, in the denomination of christians, to which he then belonged. His first sermon was preached in Duxbury, Mass. Wednesday, March 17, 1802. He received a license to preach, June 16, 1802, and on the following Sabbath, he preached for the first time in his native town. After this time, for about two years he preached in several places in Massachusetts and Maine. In August, 1803, he received a call to settle with the church and congregation in Saugus, Mass. then a part of the town of Lynn. But for some reason he did not judge it expedient to accept the invitation.

June 13, 1804, he commenced his labors with the Congregational Church and Society in the third Parish in Gloucester, (commonly called Anisquam.) Before the close of that year he was ordained; and during the remainder of his life, he continued with this people, faithfully discharging the duties of a religious teacher.

More than twenty years since, (in 1811,) Mr. L. became convinced that the grace of God is universal and impartial in its operation, and that it will finally bring all men into a state of salvation from sin. With his characteristic honesty and sincerity, he communicated his views to his people. He did not conceal his light under a bushel, but permitted it to shine openly, that others, cheered by its beams, might also glorify God.

It should have been observed, that at the time of his settlement, there was a considerable number of Universalists in the Parish, and this number had gradually increased. What proportion they formed of the whole, we have no means of judging with certainty. But few or many, they so highly esteemed Mr. L. for his goodness of heart, that they would not oppose his continuance with them, on account of difference of opin-

ion. It need not be said that they hailed his conversion with gladness.

Of those who remained Calvinistic in their belief, a few withdrew from the society—but the majority followed the example given them by the Universalists—they loved the man, and highly esteemed him for his works' sake; and they would not forsake him, on account of any supposed heresy in doctrine. A large proportion also of those who left the society, afterwards returned; and from this period until his death, Mr. L. had the satisfaction to witness an uncommon degree of harmony in his society, and to receive from its members repeated tokens of respect and esteem. It was a source of pleasure to him also to witness the completion of a new and elegant edifice, erected by his society, and dedicated to the worship of "the living God who is the Savior of all men," Jan. 5, 1831.

About six or seven years since, with a desire to render himself more useful to his people, Mr. L. commenced the practice of medicine, having received the degree of M. D. from Brown University. Although the state of his health was feeble during the last years of his life, he performed his duties as a physician both of the souls and the bodies of men, until the 31st of March last; he was on that day seized with a lung fever, which terminated his useful labors in the flesh, April 22, 1832, at the age of 57 years.

His views of the divine goodness afforded him abundant consolation in the hours of sickness and death. His amiable widow, (to whom he was married July 1, 1805,) and an interesting family, consisting of three daughters and one son, survive him. May God comfort and bless them, "according to the multitude of his mercies."

If we may judge of the tree by its fruits, we may safely pronounce that Mr. Leonard "was a good man, and full of the Holy Ghost, and of faith." His "prayers" and his "alms are held in remembrance in the sight of God," and will not soon be forgotten by his surviving friends. His generosity was unbounded. And he ever manifested that charity, or love, which "suffereth long and is kind—envieth not—vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

We cannot better close this sketch, than in the language of the Editor of the Trumpet: "He was one of the most amiable of men—even in temper, tender in heart, warm in his love of truth, zealous in his proclamation of it, and ever attentive, above all things, that his conduct should conform to its holy influences."

L. R. P.

FROM THE GOSPEL ANCHOR.

UNIVERSALISM IN DEATH.

"Universalism is a very good doctrine to live by, but it will not answer to die by." So say the believers in that partial system of salvation which passes among us for genuine orthodoxy. We notice this common saying, at this time, not so much for the purpose of showing its falsity, as of expostulating with those who use it, on the glaring inconsistency not to say gross wickedness of their conduct, in malignantly persevering in the repetition of this slang, when they ought to know better.

Universalism not answer to die by! In the name of common sense, we ask, what then will answer? If a firm faith in the boundless and efficient grace of God, and confident assurance that he will raise the whole intelligent universe to immortal life and joy, will not support a man when "storms and tempests are round about him," and death's barbed arrow rankling in his heart, we repeat, what in the name of common sense, will give him comfort? If faith in endless joy for the whole family of man, will not give us a song of deliverance in the trembling agonies of a dying moment, again we solemnly put the question, what will have this effect? Let this question be answered seriously.

But we have reason to think that the above noted assertion, is usually intended to convey an idea that the faith of Universalists will fail them in a dying hour, and consequently fearful apprehensions will accrue. Admitting this to be the case, in any one instance, then it is easy to perceive that such an individual did not die by Universalism, but by Limitarianism. Hence there is no propriety in saying that Universalism will not do to die by. If the man had held on to his Universalism and died with that faith in his heart, he would have died happy; but no, he renounced Universalism, and that moment he became miserable. But, it is not a fact that Universalists renounce their faith in a dying hour; and we can hardly refrain from thinking that those who make this assertion, are many of them guilty of bearing wilful and malicious false witness against their fellows. I know we frequently hear of a Mr. A. or a Mr. B. in the town of C. who was a Universalist, and renounced his faith on his death bed; but we have never been able to find out who that Mr. A. was, nor the latitude and longitude of the town of C. We have called for names and dates, and in one or two instances they have been given, and turned out to be sheer fabrications; but in most instances, a most profound silence has been observed when these calls have been made.

On the other hand, there is not a week but there are obituary notices in our periodicals, of persons who have testified with their dying breath to the consolatory influence of their faith, which was strong and unwavering, even when grappling with the king of terrors. "These things are not done in a corner," but names and dates are given, with all the particulars of the case, and it is impossible that our opponents can be ignorant of them.

When such a case occurs, they gather around the dying bed, and endeavor by every art and manœuvre to shake the faith of the sufferer. And they have, many of them, been told from lips which were then quivering in the last agonies of dissolving nature, that their assertions in this particular, were destitute of foundation in truth. Their own ears have been saluted with the meek accents of humble submission to the high behest of the Lord, and their own eyes have seen Universalists calmly and joyfully yield their breath to the hands of him who gave it. We do not believe there is a town in the Union where such things have not occurred; and we doubt whether there can be found a man of forty years, who could not *if he would*, bear testimony to the fact, that such instances have taken place within the compass of his own observation. Why then, we ask, do they still continue to repeat, and *repeat again*, this old saying, which they ought to know is not true, as it stands opposed to facts which stare them in the face? "Thou shalt not bear false witness against thy neighbor," is the command, and we entreat you brethren, if you really believe *liars* will have their part in the burning lake, henceforth to give us an evidence of your sincerity, by speaking truth at all times.

W.

FROM THE MAGAZINE AND ADVOCATE.

CLINTON LIBERAL INSTITUTE.

It should be known by the public, that this Institution has progressed towards the attainment of the objects contemplated by its friends and patrons, in a manner the most satisfactory. The most sanguine could not have hoped a more speedy accomplishment of their wishes. There is now no longer room to doubt, that there is a strong and increasing determination in the public mind, to rescue the rising generation from the toils into which they were so rapidly falling. The following facts abundantly justify these remarks.

It is not yet *a year* since the first public effort was made to establish a Liberal School in this place. In that time, about *one half* the requisite funds have been obtained—two respectable Schools, one for young Ladies, the other for young Gentlemen, kept during the Winter—a beautiful and commodious three story building erected, and will be completed by the 15th May, inst. for the express purpose of a Ladies' school; the materials entirely collected, and the basement in considerable forwardness, for the principal Seminary building, which is to be of stone.

It is particularly due to the liberality of Mr. J. W. Hale, to state—that he is at the sole and exclusive expense of erecting the building for the Ladies' School. The finishing of this neat structure, is in a style highly creditable to the taste of the builder; and its location is very pleasant and convenient for the pupils, who will board in private families. The principal school room is spacious and airy—and the other rooms conveniently arranged for the minor school, music, painting and library.

These particulars are named, in justice to the taste and liberality which have combined to furnish the accommodations, and with a view to satisfy the inquiries of distant patrons, who naturally wish to know how their children are to be situated in these respects.

CLINTON.

May 12, 1832.

Be not always ready to excuse every oversight of thine, or indiscretion, or ill action, but if thou art guilty of it confess it plainly, though not imprudently, for virtue scorns a lie for its cover.

DIED,

In Monson, of consumption, Feb. 15th, Silas Buck. From the time of his illness, his attention was turned to the subject of religion. On attending the Universalist Convention in Norway in 1830 (his mind being particularly called to the study of the scriptures) he became satisfied that a world's salvation was revealed in the word of God. This led him to receive Jesus Christ as the Lamb of God that taketh away the sins of the world. These sublime and heavenly principles, received in the heart, enabled him to bear with patience his last sickness, though it was very severe. There was a considerable exertion used to induce him to renounce his faith in the salvation of all men, and to embrace the doctrine of eternal sin and pain, but without effect. To one who exhorted him to renounce, he replied, that his trust was in the living God for his salvation, and all that could be said upon the subject could never move him. He retained his senses to the last. He is gone! but his memory is sweet to all that knew him.—*Christ. Intel.*

In Charlestown, Mrs. Sally Turner, aged 41, daughter of Mr. Joseph Gould. The husband of this lady, who follows the seas, is absent in a distant land; and he will be poorly prepared to receive the heart breaking intelligence of the decease of his amiable and accomplished consort. She had been for many years possessed of a peculiarly slender constitution, and was sensible of her constant liability to death. But she trusted in the goodness of God. Her faithful father had in her childhood brought her up in the nurture and admonition of the Lord; and the strong trust in the divine goodness which was then created, never forsook her. She felt herself safe in the hands of her maker, which gave cheerfulness to her life and happiness to her death; and when the last hour came, she was lifted above all fear by the thrilling assurance she felt, that living or dying, she was the Lord's.—*Trumpet.*

FOR THE CHRISTIAN MESSENGER.

AN ESSAY ON THE RESURRECTION.

No. II.

All Theologians, who teach a partial salvation, and the doctrine of a general resurrection, maintain, that there will be no change for the better after death—and making the future or resurrection state somewhat analogous to the present, they argue, that as death leaves us, so the resurrection will find us: and as we appear in the morning of future existence, so must we remain through eternity. Hitherto, it has been the prevailing opinion, that the reprobates, though they will necessarily remain blasphemers forever, will be punished in the unseen world for crimes committed in this mortal state, rather than for their indignities and blasphemies uttered in the spiritual, world. But such has been the improvement in theology, it is now almost universally admitted, that holiness and happiness are inseparably connected, and that if it can be demonstrably proved, that *all* will be released from sin and made holy, then *all* will be blessed indeed. Hence it is maintained that a part of mankind will be fixed in a state of eternal sinfulness, that they may be eternally punished.

Those who conclude that spiritual existences can be sinful, pay but little attention to the philosophy of things, the nature and proximate cause of sin, or the principles of immortal existence. God is spiritual and immortal—and all spiritual, immortal existences must so far assimilate to the likeness of the Deity, as to bear his image; and "be holy as he is holy." For if the immortality and spirituality of Jehovah prevent his sinning and suffering, why shall not the same principles prevent other beings from sinning and suffering? And if beings clothed with immortality can experience temptation or pain, what is there in the principles of the Godhead, to prevent the deity from witnessing the same evils? Here mankind have organic bodies, composed of flesh and blood; and in their constitutional natures are blended propensities, passions, appetites, and desires, which are operated upon by surrounding objects, and which are ever calling aloud for lawless indulgence. And he who succeeds in disciplining them, so as to bring them in total subserviency to the dictates of reason and consistency, has achieved a noble conquest. These elementary principles interwoven in the very texture of the animal economy, are of the most important service, when in their exercise, they do not leap discretion's mark, and plunge into excess. That man should not be wholly composed of a bundle of passions and appetites, by which he would be readily hurled headlong into the vortex of destruction, God endowed him with a reasoning faculty, and a moral sensibility, which might serve as a guide, or a guardian, within the soul, to regulate the conduct of the creature; and to which pertains all that is noble or heavenly in man. Total depravity is not a doctrine of philosophy, nature, or revelation. The conscience, or moral monitor of the mind, so far as the path of duty is known, commands us to pursue it; and never does she yield in acquiescence to disobedience and transgression. Her voice may be stifled by the clamorous demands of unsatisfied desire; and her influence may be counteracted by the strong force of opposing powers, yet she will not voluntarily submit, but with untiring perseverance reiterates her righteous demands. Paul in his epistle to the Romans, has beautifully illustrated this subject, under the character of two opposing laws, one denominated the law of the mind, the other the law of the flesh, which is another name for lust or carnal desire. He represents the law of the spirit, to be ever requiring the practice of righteousness, while the law of the flesh on the contrary, demands indulgence in sin; so that when he would do good, evil is present with him; and what he would not do, that he is found doing, and what he would do, he does not. Human nature being the same in all ages, what Paul says here of himself, will equally apply to all mankind. Consider then, for one moment, that the law or fatal principle that brings us into bondage under the law of sin and death, is interwoven in the constitution of the animal economy, and consequently coeval and coexistent with it. Will it not follow then, that if flesh and blood cannot inherit the kingdom of God, those ignoble desires and passions which have their origin in, and are dependant on, the animal constitution, can have no access to the habitation of immortal spirits. These two different ruling principles govern all the motives and actions of moral beings. Sometimes one predominates, and sometimes the other: and it is obvious from the passivity of our nature, that if but one of these principles were in existence, we should ever follow its dictates. Hence, when mortality is swallowed up of life, and the constitutional principles of animal existence, have returned to the elements from whence they originated, the heavenly law only remaining, the soul is left to observe the hallowed dictates of moral goodness and excellence, uninfluenced by any opposing power. The position therefore, is untenable, that the future state is so far analogous to this, that spiritual beings in their glorified character, retain those unholy affections and ignoble passions, which in their mortal state led them into iniquity. If ever we be made spiritual, "we shall walk according to the spirit, and not according to the flesh:" our sensibilities must be also spiritual, holy, heavenly. And all of the present identity of being, that we can rationally expect to retain in our spiritual exaltation, are the ennobling principles of mind, which impress on man, the likeness of his Maker. Thus the philosophy of things, and the known proximate cause of sin teach us, that if we be so unspeakably blessed, as to obtain an immortal and spiritual existence, we shall be found spotless, angelic, sinless—to which sublime sentiment, the revelation of God, in confirmation, bears ample testimony. St. Paul lays it down as a self-evident axiom. "that he that is dead is freed from sin," and asserts that the resurrection state is immortal, incorruptible, glorious, and heavenly—and Jesus assures us, "that he who obtains a resurrection from the dead, will be made like unto the angels of God, and shall die no more; and is a child of God, being a child of the resurrection." L. L. S.

FOR THE CHRISTIAN MESSENGER.

Messrs. Editors—The following was written by a friend of mine, some ten or twelve years since. If you regard it as adapted in the least to the present period, and consider it worth preserving, you are at liberty to insert it. J.

SYSTEM-MAKING.

I have thought, with respect to many theological systems, or bodies of divinity, which are and have been so much in vogue, that they are evidently the productions of professed system-makers; and that to this cause many of their peculiarities may be traced. The oldest we have, to which most modern ones conform in a greater or less degree, arose among the schoolmen or monks of the dark ages. And as their minds were filled with heathen mythology and philosophy, with Plato and Aristotle, whose systems of ethics and mode of argumentation were considered models of perfection, it is not strange that they should endeavor to mingle them with religion, and to form a religious system as similar as possible to the models they preferred. Nor is it strange that with such a mixture of fact and fiction, of real and fanciful, of rational and absurd, they should have produced a monster without the reasonableness of one parent, or the visionary beauty of the other.

I presume they commenced, as system-makers naturally would, by taking some generally allowed principle as a foundation upon which to raise such a superstructure as would correspond with their previous notions: or in other words, they had already a particular creed, and they determined to form a body of divinity to make it appear true, and to do this they must of course start from some acknowledged principle.

They therefore fixed upon justice, as the attribute to which they could most conveniently attach the ideas of cruelty, malice and revenge. They also considered that as human laws inflict punishment, even severe torture during the time the criminal is within human power, that is, for life, and that as God is omnipotent and eternal as well as just, he must of course be swayed by similar motives and punish as long as he has the power, or that his punishments and their duration must be in proportion to his attributes, which are infinite. Having fixed this point, drawn partly from Paganism, and partly from a supposed resemblance between men's motives, and God's motives, in their creed, they ransack the Bible for proofs. This I sincerely believe to be the ordinary process of system-making. The Bible is not referred to as the foundation on which to build, but only as a prop to support the tottering building. Now every passage that contains the words *anger*, *wrath*, *punishment*, *torment*, &c. is pressed into the service. If the literal meaning is not sufficiently favorable, resort is had to a figurative sense, and if that will not do, a spiritual meaning is discovered, differing both from the figurative and literal. In this way they have imagined a God, whom, if they believe in him, they cannot love—the most cruel, implacable being in the Universe, and many of his devotees resemble him in these qualities, except, thanks be to the true God, they are not omnipotent.

Now suppose I endeavored to form a system and should assume as a principle, the *Goodness of God*, might I not find from nature and from revelation, many forcible arguments in favor of one which would have nothing to do with Paganism, much with common sense, and still more with the Bible? If so, it would be as much unlike the former, as life and immortality are unlike eternal damnation.

RELIGIOUS CONTROVERSY.

There is one class of christians only to whom controversy, or religious inquiry and discussion, can be of no service. Those persons who have bound themselves to a written system of faith, in the shape of a creed or confession, which they are resolved never to forsake, or which they engage by a solemn covenant always to support, as in the case of many clergymen, church members, and professors in theological institutions, such persons cannot possibly expect or hope to gain any thing by examining their opinions, and comparing them with those of others and with the standards of the scriptures. To change a single sentiment would be a violation of their covenant and a crime. What conscientious man will allow the suspicion to enter his mind that any thing can be wrong in a faith, which, in the most solemn manner, he has pledged his veracity and conscience to cherish and support? He may defend his adopted creed, and rally round the system to which he is chained, with all the aids in his power, but he cannot go a step further. He cannot open his mind to a new truth nor suffer himself to concede, that an opponent's argument can have any weight, or his opinions any claims to respect. This would be to distrust the grounds of his own faith, and to betray the guilt of doubting, when he has made a sacred engagement never to doubt. What advantage can a person, thus cramped and bound, derive from an examination of religious subjects?

Sparks.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, MAY 26, 1832.

REMOVAL.

The office of the CHRISTIAN MESSENGER is removed to 85 1-2 Bowery, a few doors from Hester-street.

May 5, 1832.

MISSIONARY CAUSE.

The present age is an age of exertion. In the religious world particularly, enterprizes are undertaken which would have astonished by-gone times. There is a loftiness and moral grandeur in them worthy of the cause they are designed to subserve. They possess an expansiveness and universality that seems to make near approximations to the genuine spirit of the gospel. No one, we think, can reflect on the great engines in operation for the regeneration of the world, without feeling a thrill of pleasure. We speak not now of abuses, but of the institutions in their professed character. We cannot judge of motives, and where we might fear to scrutinize too closely, it ever affords us pleasure to exercise that "charity which thinketh no evil."

The Missionary enterprize is decidedly one of pre-eminent dignity and worth. Its design is the moral renovation of the human heart; its "field is the world." It sees no limits but "the ends of the earth;" it contemplates no cessation till "all shall know the Lord." Its spirit is that of universal philanthropy, and however much we might regret some of its actual details, we can never feel any thing but respect and veneration for the institution itself. But when we reflect on the vast sums of money that have been expended, and the lives that have been worn out in this enterprize even within a few years, and then contemplate the inconsiderable fruits of this great expense and labor, it is impossible not to feel that the divine blessing has but poorly attended human efforts for enlightening and reforming mankind. We are prompted to ask, can that cause be of God, which God does not smile upon or bless? Yet the duty of preaching the gospel to every creature seems to us unequivocal and imperious, and without questioning the universal applicability of the divine command, we shall be permitted to inquire whether the cause of so little success in the missionary enterprize may not be found in the manner of performing the duty rather than in the duty itself.

It is the object of missions to send the gospel to the heathen. And here a most important question arises and one that must be answered before we can proceed a step in our inquiry, What is the *gospel?* Is it the creed of Calvin or Arminius? Does it consist of the dogmas most popular in the Christian Church at the present day? We cannot pretend to decide on this question only for ourselves. But of one thing we are certain, that these creeds have been sent to the heathen, and have almost universally been rejected. Does this bespeak their divine origin?

Let us look at Christendom, and we shall discover that the religion of Jesus has made but slight progress in the world for several centuries. Why is this? Surely not because christianity has lost its power. It is the same spiritual and heavenly system, and able to effect the same change in he feelings and affections of the human heart as formerly. And yet its professed ministers go out to inculcate its doctrines, and return, having scarcely effected a single conversion. Have we not reason then to doubt the genuineness of the gospel they bear? Does not the difficulty lie wholly in the doctrines they teach? One circumstance seems to countenance the supposition, and that is, that our modern missionaries are almost in despair of converting adults to christianity, and have judiciously turned much of their attention to the rising generation. In educating them, a prospect is opened of eventually bringing them to an adoption of the christian religion. Now let us ask, Is this the method pursued and recommended by the apostles of Christ? Was it their business to establish common schools, and labor in teaching the rudiments of a common education? By no means. Those heralds of the cross felt conscious of carrying a religion that was from heaven—a religion that was simple and easy—a religion that commended itself alike to the hearts and the understandings of mankind. The case is now, however, far different. Mystery shrouds but too many of the christian doctrines. The simple minds of the poor heathen are unfit for grasping the idea of three Gods in one, and the mysteries of a vicarious atonement. And is this surprising? With all the refinement of civilization, with minds rendered vigorous by education, and acute by familiarity with the subtleties of metaphysics, our doctors of divinity themselves venture not upon an explanation of these high and insolvable mysteries. And we certainly expect too much of the unsophisticated minds of the heathen, if we look for them to exercise the faith of a saint of old, and "believe, because it is impossible." Yes, though ignorant and benighted, they will yet ask a reason for their faith, and we err grossly in our estimate of the common sense of the children of nature, if we suppose them ready to give up their gods and their rites for a religion quite as unintelligible as their own. There is no charm in Christianity that the idolater should bow at its very name. He must be taught its truths and *understand* its doctrines before he becomes a Christian.

There is one circumstance that must, we think, forever exert an unfavorable influence on the missionary enterprize—the doctrine of endless misery. The missionary goes to the heathen to preach the *gospel*. He has much to say of the great blessings he bears. And what is the amount of this gospel? Simply, that if they will believe Christianity they may be saved; if not, they must be damned eternally. There is a mysterious power in faith that will secure redemption. But who, under such circumstances, can exercise, free and unconstrained, the faculties God has given him? Granting, however, that the poor heathen is frightened into a nominal acquiescence to the gospel, his very faith must render him miserable, for that which assures him of his own salvation, assures him at the same time of the endless torments of his relatives and friends and countrymen. Is it remarkable then that the missionaries of the present day meet with no better success? The tidings they bear are enough to blast every prospect and destroy every hope; and well would it be for Christendom, and well would it be for heathen lands, could christians learn that the *gospel*, which must be preached to every creature, is essentially unlike that which is far too prevalent under this sacred name. S.

"A PEEP AT UNIVERSALISM."

On another page will be found an article under this caption from the "Christian Advocate and Journal and Zion's Herald." It is, as it should be, "from a clergyman's common-place book." It is unnecessary to trace the writer through all the marvels that he saw, but we cannot forbear mentioning one that seemed particularly to affect him. He saw people assembling at a Church he passed, and was informed that they were going to hear an important question discussed! "The question was whether the final salvation of *all men* could be proved by the Scriptures and reason." Now however unimportant this question may seem to "a clergyman," to our view no question was ever started so deeply interesting to man. It is not a question that concerns merely the eternal happiness or misery of the larger portion of the human race. It goes still farther, and vitally affects the very God of heaven. In other words, it is the question whether Jehovah is a KIND FATHER, or a MERCILESS TYRANT! If such a question is to be passed by with neglect or scorn we really know not what can demand our attention. And that any professed minister of the gospel can reflect upon it with cold indifference, is surprizing to the last degree.

That part of the story which relates to the spread of Universalism in consequence of *revivals* is, we doubt not, true to the letter. But what is said of Universalism as a *money making business*, we believe to be a sheer and silly falsehood, calculated only to strengthen prejudice and confirm the misguided in their ignorance.

Our writer seems disposed to argue the point with the Universalist. He assumes with wonderful ease that this life is a state of *probation*, and the next of *retribution*. And so confident is he of the truth of this assumption that he goes on to teach what the Scriptures never taught, that "the providential dispensations of God in this life are not generally to be regarded as *punishments*." All this will do very well among those who never think. But such flippancy in assertions without a shadow of proof or probability show our "clergyman" to be a novice, rather than a "well instructed scribe." Will he undertake to prove that this life is not a state of *retribution?*

There is one idea upon which he fastens with triumphant confidence—the JUSTICE of God. He says, "And is it not for the same reason that you choose to contemplate him [God] as a Father, rather than as a just and righteous Judge who will render to every man according to his works?" It is surprizing that from the highest to the lowest of our Limitarian brethren, we are

constantly hearing remarks which prove, if they prove any thing, that God cannot be *just* and *good* at the same time. These attributes it would seem are at eternal war. Now we take the liberty of assuring our good friends that with all their pretensions, they themselves believe in nothing like justice in the divine Being. The Calvinist, it is true, believes in a justice founded on the eternal decrees of election and reprobation, according to which an individual is saved or damned, not for what he has done, but in consequence of that eternal decree. The Arminian very little improves the system of Calvin, for he believes in a justice that will save from all punishment the old, gray headed sinner, who repents the moment of his death, and will damn to hell forever the child that sins but once and dies unrepentant. And this is justice! This is rendering to every man according to his works!! Let us remind those who are forgetful, and inform the ignorant that Universalists believe God to be just, perfectly just, that he "will by no means clear the guilty," and that "he who doeth wrong shall receive for the wrong that he hath done, and there is no respect of persons." So far from these views militating against the *parental* character of God, they confirm it. Indeed we are taught to contemplate him as a *just* and *righteous Judge*, because we know him to be a *Father*. The account which our "clergyman" gives of the death of a Universalist is like a thousand others of the same kind, and as *true*. We speak plainly, but we acknowledge our entire disbelief of it. Were the facts of the case known, it is our opinion it would be found the individual *never was a Universalist at all*. Indeed, the story sounds much like a fiction. We had hoped the Advocate and Journal would learn from experience that such accounts, however well told, could do little towards building up the cause of truth and religion. And its Editors will confer a special favor by informing us *where* the events mentioned in "a peep at Universalism" transpired, and *who* the individual was, who "had been all through life a thorough-going and staunch Universalist," but who on his death bed declared that Universalism "will not do either to live by, or die by." S.

LADIES' MAGAZINE.

We have just received the five first Nos. of the present, or 5th vol. of the above work. Persons desirous of examining it can have an opportunity by calling at this office. It is published by Marsh, Capen & Lyon, 411 Washington-street, Boston, on the 15th of every month, containing 48 octavo pages, on fine paper and new type, with 6 plates during the year, at $3 per annum, payable on the delivery of the third number, or 25 per cent. in addition at the end of the year.

Contents of the May number: *Original Miscellany*—The Lloyds; Cuba; The dark side; Conversations at the —— Club; The Three Cornelias; Embroidery; The Reconciliation; Female Education in England. *Original Poetry*—The Wanderer's Return; To a Young Mother; Bonds; To ——. *Literary Notices*—Poems, by Miss H. F. Gould; North American Arithmetic; Memoirs of Miss Hannah Adams.

Subscriptions will be received at this office, and forwarded to the Publishers.

UNIVERSALIST EXPOSITOR.

An error occurred in our notice of this publication last week. It was stated to be published on the first of *every* month. It should have read *every other* month. That is, six numbers, of 64 pages each, in each volume. An interesting article from the last number will be found on our first page. Persons inclined to take the work, or who wish to examine it, are requested to call at this office.

NEW SOCIETY.

A new Society of Believers in the "final restitution of all things," was formed last month in Glastenbury, Conn. under favorable circumstances. The friends in that place have had the ministerial services of Br. Andrews of Hartford for six months past, *one fourth* of the time, and have made arrangements in part to be supplied *one half* the time for the future. The new Societies at Wolcottville and Collinsville were likewise formed under the labors of Br. A. and it is expected that ere long our friends in Winstead will follow their good example. A.

CIRCULAR LETTER,

Of the Connecticut State Convention.

"To those who have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ, grace and peace be multiplied," abundantly.

To the faithful scattered abroad throughout Connecticut, special salutations and good will. Brethren, "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us."

Several of the ministers of Universal Grace, laboring in this portion of the heritage of our Master, believing that it was "good to be zealously affected in a good thing," ventured some time past to call the attention of those friendly to the prosperity of "our Zion," to the subject of a better organization for this section, by means of a *State Convention*. In making this call, they were actuated by the best wishes for the success of the cause in which they are engaged, and by a settled conviction that the time had come, when something more should be done, in this state, to *concentrate* the efforts of believers for the advancement of truth, and to extend and brighten the chain of fellowship and good feeling, which should bind in one common union and interest, all those who are of the same faith and the same spirit. Thus influenced, the request was made for a convocation of friends in New-Haven, and we rejoice to add, that a highly respectable number of brethren assembled and gave their countenance and support to the measures under consideration. A State Convention of Universalists was formed under the most flattering auspices; and nothing seems to be now wanting to ensure the richest of heaven's blessings upon the cause of an unlimited gospel, but the hearty co-operation of all who have "tasted and seen that the Lord is good," and who realize that he is the *impartial* Friend and Benefactor of all the children of men.

Brethren suffer us to invite your special attention to one or two topics which were deemed of sufficient importance to receive the unanimous recommendation of the Convention. The *publication* of Monthly Sermons, by Br. G. W. Kappell, of Hartford, is thought to be eminently calculated to diffuse a knowledge of our sentiments in the community. These Sermons are afforded at the *minimum* cost of printing, and are read by hundreds probably who could with difficulty be persuaded to attend on the public ministrations of the truth, or peruse an avowed Universalist Journal. They speak with a "still small voice," but with powerful and convincing effect to the mind of the candid inquirer—and should therefore receive the decided support of all who desire that the grievous thraldom of ignorance and false theology should no longer, as heretofore, enslave the hearts and affections of their friends and neighbors. Let therefore these "deathless messengers of mercy" be scattered to the four winds. Let these messages of love, in delineation of the Paternal character of the "father of mercies and God of all comfort," visit every hamlet, and after times will bring to the view of him who has sown the precious seed, a golden harvest—a hundred-fold product of "righteousness and peace." The "blessing of them that were ready to perish" will be the rich reward of those who labor in this field of love.

Another point worthy of a particular recommendation is the establishment of *circuit preaching* within our limits. In almost every town in the state are a few believers in the "Abrahamic Faith," who are desirious of hearing occasionally the public ministrations of that gospel which is "good tidings of great joy to *all* people." The way is now open for such to be supplied, if they in truth prize the privilege. A circuit is proposed which is designed to embrace a number of destitute towns, and which will receive the attention of several ministering brethren, in rotation, as soon as it is established. Let those therefore who desire to be included therein, take measures accordingly, and communicate their wishes forthwith to Br. Boyden of Berlin, who is the State Clerk of the Convention. Brethren, what ye do in this matter do quickly. It will be necessary that you should contribute of your substance sufficient to remunerate the brethren who may minister to you. Let a subscription for this purpose be circulated in each neighborhood, and the small sum requisite may easily be obtained, without burdening any one. To give you some definite idea what compensation will be deemed just for each week-day lecture, we will state that the sum of *three dollars* will be as small a consideration as ought to be offered. A less sum, the writer knows by experience, will not preserve an itinerating minister from actual loss. We feel confident that the liberality of *our* brethren will not suffer in comparison with that of others, and sure we are, that they will acknowledge the force of the apostolic maxim:—"the laborer is worthy of his reward," and will not be disposed to "muzzle the ox that treadeth out the corn."

Yet another subject we beg leave to press upon the consideration of our brethren before we have done, viz. the *formation of societies*. It is very important we conceive that Societies should be formed in every neighborhood where there are enough believers to say "we." If there are but two or three individuals in a place, who have moral courage to meet together for the purpose of religious improvement, they will serve as a *nucleus* around which others will congregate, and by degrees their weakness will be transformed into strength. They can do much by union and perseverance. Let such be persuaded to organize themselves, and meet regularly and statedly, being governed by the same principles which actuated the Bereans of old in their search for the "Truth, as it is in Jesus." It is earnestly recommended to every Society and neighborhood in the state to appoint delegates to the next session of the State Convention, which meets in October next, at Berlin, to assist us by their countenance and their counsel.

Finally, Brethren—"Be strong in the Lord and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against *spiritual wickedness* in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand, stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of *peace*. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the sword of the spirit which is the word of God."

"*Peace* be to the Brethren—and *Love* with *faith* from God the Father and the Lord Jesus Christ, Amen." By order of the Convention,

L. F. W. ANDREWS.

FROM THE CHRISTIAN ADVOCATE AND JOURNAL.

A PEEP AT UNIVERSALISM.

From a Clergyman's Common-place book.

I was on my way to an appointment, and observed the people gathering at a meeting house which I passed. Called at the house of a friend who lived in the neighborhood, was informed the people were assembling at the church to hear an important question discussed. The question was whether the final salvation of *all men* could be proved by Scripture and reason. After resting a few minutes I again pursued my way toward my appointment. The following reflections occupied my mind:—So then whether all men will be finally saved, is a question not yet settled to the satisfaction of all parties, therefore the *safest* way will be to seek after a pardon of our sins, and the saving influence of grace on the heart: live a life of prayer and self-denial, regulating our conduct by the example of our blessed Saviour. Then, whether Universalism be true or not, we shall be safe.

After travelling a few miles I arrived at the house of a gentleman on whom I had often called. He was an excellent man and a special friend of mine, but he was a staunch *Universalist*. I said, "I understand there is quite an important discussion going on at the church." "Yes," said he, "Universalism is getting in great demand all through the country, since the religious excitement has been *gotten up* among the Churches. Mr. H.," he continued, alluding to an eminent Universalist preacher,) "is now making more money than any other man in our country. He preaches nearly every day in the week, and sometimes twice a day. He often gets eight or ten dollars for a sermon." "The people are very liberal in giving their money for Universalism," I replied. "It seems, also, that the doctrine of Universalism is a kind of *salve* in good demand just now. The powerful preaching of Christ's ministers, and the spirit of revivals with which God has attended it, have aroused the consciences of sinners, so that the business of ridiculing the wrath to come, and insuring against hell fire, carried on by the Universalists, is a real money-making business. What impenitent sinner would not give his money for such a conscience-searing doctrine as this?"

I shortly went on to my appointment, meditating on the unprofitableness of preaching Universalism. Although it might be a money-making business to its preachers, yet I was led to inquire what good it does, and whether I ever heard of a *revival* of religion, or the *reformation* of a wicked man, under the preaching of Universalism. I am sure I never did. Well then, thought I, how perfectly *useless*, to say the least, are the labors of such men as Mr H.

On my return I called in the neighborhood where the discussion had been held the day before. I was scarcely seated in the house of my friend, when one of the gentlemen came in who had taken a part on the side of Universalism in the late discussion. I inquired respecting their meeting, and mentioned what had been my reflections on the subject the day previous. I inquired whether he did not think a life of piety was the *safest* on the whole. He replied that a life of piety would doubtless be a *safe* way, and went on to remark, that sin and misery *always accompanied* each other in this life. "*Sin*," he continued to remark, "is the *cause* of misery, and *misery* is the *punishment* of sin, and is designed to *reform* the sinner. I said, are you sure that misery *always accompanies* sin in *this life*, and that it is designed as its *punishment?*" "O quite sure," he replied. "But if so," I said, "how shall we understand the apostle who speaks of some sinners whose consciences are seared as with a hot iron, and who are *past feeling?* Is a man miserable who *has no feeling?*" He paused awhile, as though he felt the difficulty into which his system had led him, but then proceeded to remark that "*punishment* is always designed to be *disciplinary* and *emendatory*." I said, "Your *philosophy* looks a little odd. You say, sin is the *cause* of punishment, of course punishment is the *effect* of sin. Now if *punishment* is designed to be only *disciplinary* and tends to *reform*, then the effect destroys the cause which produced it. According to this, an effect rises higher than its origin, becomes more powerful than the cause which produced it; turns around, falls foul of its own cause, and destroys it!"

After pressing closely the absurdity of this view of punishment, I remarked to him that I conceived he entertained wrong views of this subject altogether. I said, "This life is our state of *probation*, but our state of *retribution* is in the life to come. The providential dispensations of God in this life are not generally to be regarded as *punishments;* but as designed for our good; as disciplinary and emendatory. But when our *probationary* state is ended, we shall enter into a state of *retribution*. This takes place at death. Then we enter on our eternal state of reward or punishment. There we shall be 'judged according to the deeds done in the body,' and the wicked will be punished according to their deserts. And, inasmuch as an effect cannot destroy its cause, therefore punishment will never end." "But," he replied, "God is love." "True," said I, "God is love; but is he nothing else than love? Is he not holy and just, as well as good?" He admitted he was; but said all these perfections were resolvable into this. I said, "If his atributes are all infinite, then they are all equal, and why resolve them into love; why not resolve them into justice or holiness? Do you not choose to resolve them into love, rather than holiness because you think you can take more advantage from this view to commit sin. And is it not for the same reason that you choose to contemplate him as a Father, rather than as a just and righteous Judge who will render to every man according to his works?"

On this we parted; I set off for my home, thinking within myself how a doctrine so poorly supported by Scripture and reason, would do on a dying bed. No sooner had I arrived at home than I had a good chance to see this doctrine put to the test. An aged gentleman of wealth and respectability, who was very sick, had sent a request for me to call and see him. I went immediately and found him near his end. For a few days past he had been much concerned about the salvation of his soul. He cried in great bitterness of spirit, again and again, "O Lord, have mercy on me, I have been a great sinner." On inquiry I found he had been all through life a thorough-going and staunch Universalist. But now when death stared him in the face, he felt the need of pardon for sin, and a change of heart, in order to fit him for heaven. I was told he had often been heard to say, "God is good," and therefore he felt no concern respecting himself in a future state. But a few days ago a pious lady inquired of him what he thought of Universalism, whether it would do to die by. He answered, "It will not do either to live by or die by. I am a poor miserable sinner, and feel the need of religion." When I had retired from the bed-side of this man I could not but feel, and fear, for those who trust in this strange delusion until a dying hour; and especially for those whose eyes are not opened to see their error until they awake in another world.

If by adopting certain indefinite views of God, and perverting the obvious meaning of the Holy scriptures, I could bring myself to believe in the doctrine of Universalism, what would it avail me, if that doctrine can yield me no support in a dying hour? How fatal will be my error if I trust to a doctrine which shall untimely prove false!

FROM THE RELIGIOUS INQUIRER.

Extract of a letter to Br. Andrews, dated Monroe, Walton Co. Ga. 28th April, 1832.

"The cause is rapidly gaining ground here, and all we lack to complete our triumph, over our opponents, is the assistance of some faithful laborers, in the ministry, who would come over, and boldly declare the glorious truths of the gospel, as set forth by our blessed Lord and Master, and by all his primitive followers. In closing this letter, I must earnestly beseech you, to use your influence, with some worthy brother in our behalf, and try *if it be possible* to send us a preacher, in the course of the present summer. We are now sufficiently numerous to form a large society in this county, and some efforts are now making to effect that desirable object. Accept my best wishes for your prosperity and happiness, and I pray you also to remember, that the above call comes from one, who is your sincere friend, and affectionate brother in the bonds of Christian Love." J. F.

CHRISTIAN VISITANT.

Just received at this office a supply of No. 1 and 2, of the above work, for sale at the subscription price.

May 24th, 1832.

LETTERS AND REMITTANCES,

Received at this office, ending May 23d.

M. W. V. Hempstead Harbor, L. I. $1; T. S. Middletown, Conn. $2; Rev J. B. Berlin, $2; E. R. S. Rahway, N. J. $1; P. M. Kingston, N. Y.; F. D. Brooklyn, $2; W. F. Norwalk, $1 12; Rev. L. F. W. A. Hartford, Conn.

UNIVERSALIST BOOKSTORE.

The Publisher of the Christian Messenger acquaints his friends and patrons that he is now opening, at the office of the Messenger, 85 1-2 Bowery, New-York, a general UNIVERSALIST BOOK DEPOSITORY. It is his intention to keep constantly on hand Universalist BOOKS, PAMPHLETS, &c. of every description that can be obtained in the United States, *Wholesale* and *Retail*. Publishers of Universalist Books and Pamphlets will confer a favor by forwarding a supply of their works, immediately after publication. The importance of an establishment like the above in this city must be apparent, and the undersigned relies with confidence on the Universalist public for support in the undertaking. Among the Books may be found Ancient and Modern History of Universalism; Balfour's Works, in full; Smith on Divine Government, Whittemore on the Parables, Ballou's Works, Petitpierre on Divine Goodness, Winchester's Dialogues, Pickering's Lectures, Streeter's Hymn Books, various prices, Morse's Reply to Parker's Lectures, a variety of Unitarian Books, Tracts, &c. together with an extensive assortment of Sermons, by different authors. For the greater accommodation of persons friendly to the undertaking, the Proprietor is connecting with the above, a small but general assortment of BIBLES, TESTAMENTS, SCHOOL BOOKS, BLANK BOOKS, STATIONARY, &c. all of which will be furnished at the lowest terms. The patronage of friends from the country, as well as those in the city, is respectfully solicited.

Orders for BOOK BINDING and JOB PRINTING, of every description, left at the Messenger Office, will meet with prompt attention.

P. PRICE.

New-York, May 26, 1822.

FOR THE CHRISTIAN MESSENGER.

THE DESTROYER.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, oh! Death."
Mrs. Hemans.

Death passes o'er the peopled earth, and walks the troubled main,
And wild despair, and wailing woe, are following in his train;
He pauses by the happy hearth, and beauty's bloom has fled,
And cold oblivion gathers dark o'er manhood's stately head.

He lurks where, clad in virtue's garb, vice spreads its fearful toils,
As oft beneath the fairest flowers, the deadly serpent coils;
He steals insidious, 'mid the throng where pleasure's bowl is quaff'd,
And mingles poison with the sweets of each delicious draught.

He lurks where, far from human aid, the graceful, gallant bark
Steers wildly on the wrecking reef beneath the billow's dark,
Where coral insects, with a skill not mortal minds may scan,
Rear up a fabric silently that mocks the work of man.

He hovers o'er the martial train, when fierce the foe meets foe,
And speeds, the bullet to its aim, and guides the fateful blow,
He stalks with noiseless tread around the warrior's bloody bed,
And leaves his thousand footsteps where the tented field was spread.

Not there alone—he silent steals where friend embraces friend,
And wakes the bitter wail of grief where love and joy should blend;
He sees, unpitying, the tears that o'er his victim flow,
Nor heeds the last despairing kiss that greets the marble brow.

Not always with a torturing hand, death comes his prey to claim;
So gently, oft, his arms entwine around the languid frame,
It seems as closer grows the clasp that wears its life away,
Like Autumn's gorgeous forest-leaves, the lovelier for decay.

It pauses where the babe within its mother's arms is prest,
And casts a slumber o'er its soul when pillow'd on her breast;
A *slumber?* o'er a stiffening form the mother's tears are shed,
And sobs of hopeless agony disturb no more the dead.

A dread destroyer! who may say where last his work was done,
Or with a prophet voice foretell what hearts may next be wrung?
None, none!—then let our streaming eyes gaze onward to that shore,
Where each bruised spirit shall be heal'd, and death shall be no more. C. M. S.

LIFE'S GUIDING STAR.

The youth, whose bark is wafted o'er
A summer's stream by zephyr's breath
With idle gaze delights to pore
On imaged skies that glow beneath;
But if a fleeting storm arise
To shade awhile the watery way,
Quick lifts to heaven his anxious eyes,
And speeds to reach some sheltering bay.

'Tis thus down time's eventful tide
While prosperous breezes gently blow,
In life's frail bark we gaily glide,
Our hopes, our thoughts, all fixed below;
But let one cloud the prospect dim,
The wind its quiet stillness move,
At once we raise our prayers to Him,
Whose light is life's best guiding star.

FROM THE LADIES' MAGAZINE.

A CHAPTER FROM OUR BOOK OF THOUGHTS.

The mind that would seek some other than the beaten track of life for its enjoyments, which looks earnestly and confidently for the coming of that day when all shall be good and happy, when there shall be "nothing to hurt or offend," is called by those who make money and money's worth the standard of merit, enthusiastic and visionary, if not foolish.

Life has many a chance and change;
And yet where'er we rest our range,
The heart can summon the beautiful forth,
Paint hues of heaven on shadows of earth,
Give to the gloomy winter day
The breath and brightness of glowing May,
And gather the roses of memory
From the broken stalk, and barren tree.

It is a poor intellect and a foolish pride that can pronounce every thing untrue and impossible which we cannot touch or feel. If I did not believe that, even in this world, I could perceive a higher nature and a union between the heavenly and earthly, all that I hear and see would have but little to charm me.

Republicans should cultivate the simplicity of taste which can appreciate the beauties of nature, and then the stars and ribands of titled grandeur will seem, as they are, vain and trifling.

With every purpose Nature wakes
The powers we should employ;
Duty our highest pleasure makes,
And yet the soul shrinks back and takes
Art's smoother road to joy.

For myself, I confess there are few pleasures I enjoy more than the study of the human mind. I love to mark how circumstances modify its operations; how exigences arouse its exertions; how knowledge accelerates, or ignorance retards its progress in improvement; how liberty exalts its powers; and more than all, how religion enlarges its faculties, and prepares it for immortal happiness.

Some knowledge of the constitution, or form of goverment under which we live in so much security and happiness, and also some knowledge of the conflicting interests of the different sections of our country which our constitution was intended to harmonize, seems necessary for every individual in the Republic, woman as well as man. Without such knowledge we shall fail to appreciate the blessings we enjoy, and we shall fail also to fashion our moral and intellectual pursuits and attainments so as to produce the most beneficial effect on the peculiar institutions and wants of our own country.

I consider every attempt to induce women to think they have a just right to participate in the public duties of government as injurious to their best interests and derogatory to their character. Our empire is purer, more excellent and spiritual than the worldly scope of regulating by laws the intercourse of business, which the temporal wants of men renders necessary; and it is holier even than that of the patriot who makes laws for the suppression of vice, and the encouragement of virtue. We legislate for the heart, the conscience, the mind. The impress of character, and the mode of its expression by the manners and morals belong to woman's legitimate dominion, and she surely has no need to go out of her sphere to make her influence *felt*.

Women write from impulse, the whim of the moment, for amusement, for the gratification of those they love—but the example is rare of a female writer who forms to herself any plan for the promotion of moral improvement, or scientific research, or mental elevation, and constantly devotes the powers of her mind to the accomplishment of such plans.

BLESSED ARE THE PURE IN HEART.

How simple! How reasonable! God requireth no lamb to smoke upon the altar: no incense to steam from the censor; no weary pilgrim to a prophet's shrine; no bloody penance upon our bodies; no long prayers in the market places; no alms giving for priestly absolution. No. Bring no more vain oblations. God desireth mercy, and not sacrifice. He saith, "My son give me thine heart." One tear of repentance for sin; one sigh of regret over the desolations of the fall, one aspiration after holiness: these alone are the offerings which the Savior will bear to his Father in heaven, as coming from the pure in heart.

THE MOON.

There is, I know not why, something peculiarly pleasing to the imagination in contemplating the Queen of Night, when she is wading as the expression is, among the vapors which she has not the power to dispel, and which on their side are unable entirely to quench her lustre.—It is the striking image of patient virtue, calmly treading her path through good report and bad report, having that excellence in herself which ought to command all admiration, but bedimmed in the eyes of the world, by suffering, by misfortune, by calamity.—*Woodstock.*

BALFOUR'S WORKS

Just received and for sale at this office.

Balfour's first and second Inquiry—Essays—Letters to Hudson—Reply to Sabine—Reply to Professor Stuart—Reply to Dr. Allen—Letters to Rev. Dr. Beecher—Tricks of Revivalists Exposed, being the substance of two discourses delivered in Boston.

UNIVERSALIST BOOKS.

Of every description that can be obtained in the United States, are kept constantly for sale, wholesale and retail, at the lowest prices, at the Trumpet Office, 40 Cornhill, Boston.—Among these are Ancient and Modern Histories of Universalism—Balfour's Works in full—Ballou's Works—Smith on Divine Government—Whittemore on the Parables—Petitpierre on Divine Goodness, Winchester's Dialogues, &c. &c. Tracts. A Sermon on the Parable of the Rich Man and Lazarus, another on that of the Sheep and Goats. Counterpart to the famous orthodox Tract, called the Strange Thing, which is strange enough surely. One hundred Arguments for Universalism. The proprietor of the Trumpet Office has taken measures to be supplied with a full assortment of all the Universalist Works, published in the United States and in England. T. WHITTEMORE.

Boston, April 2, 1832.

UNIVERSALIST BOOKS

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Life of John Murray.
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Petitpierre on Divine Goodness.
Ancient History of Universalism.
Modern do. do.
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Universalist Expositor, Vol. I, (bound.)
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Ballou's Catechism.
Parable of the Sheep and Goats, by T. Whittemore
" Rich Man and Lazarus, by do.

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